

## REV. ARCHIBALD WHYTE

By Paul Gettys

*The author is indebted to local historians Louise Pettus and William B. White, Jr., who have provided original materials for this article. In addition, Mr. White provided copies of papers of Rev. Archibald Whyte he discovered at the Fairfield County Museum. Copies of the papers have been placed with the Pettus Archives at Winthrop University.*

The subject of this sketch lived in eastern York County from around 1840 to his death in 1865. While few today are familiar with his story, he had a significant role in the development of early Rock Hill and in York County's public life.

Archibald Whyte was born on August 3, 1800 in Argyle, New York. This town is in Washington County, an area of upper New York State settled in large part by Scots-Irish settlers similar in character to those who settled the Piedmont of the Carolinas. One of the major factors in the creation of Washington County was the settlement of a large colony of Associate Presbyterians (Seceders) led by the Rev. Thomas Clark. Some 300 members of Clark's church came with him from Northern Ireland to the area in 1764 and settled on 12,000 acres. Originally called New Perth, the settlement was later named Salem. Shortly after arriving, about half of the group left for Abbeville District, South Carolina, where they formed the nucleus of two churches there, Long Cane and Cedar Springs Associate Reformed Presbyterian churches.

Before we follow the details of Archibald Whyte's life, it may be useful to explore the somewhat confusing church history of the various groups of Presbyterians. The Reformation came to Scotland in 1559 under the ministry of John Knox, who was a follower of John Calvin. The Calvinist system of theology and church government spread to a number of countries in Europe. In Scotland, the Calvinist church was known as the Church of Scotland or Presbyterian Church (meaning "rule by elders"). There followed a period of over two hundred years of struggle between the monarchy and the church over issues related to the right of the church members to select their elders and ministers, rather than control by the King. During this struggle, two groups of dissenters arose and separated themselves from the Church of Scotland. One group, known as "Covenanters" for their habit of making public covenants, formed the Reformed Presbyterian Church. Another group, under the leadership of brothers Rev. Ebenezer Erskine and Rev. Ralph Erskine and others, formed the Associate Presbyterian Church. They were popularly known as "Seceders" because they had seceded from the Church of Scotland. These two groups were a small minority, but were on the cutting edge of the struggles with the monarchs over the rights of the church. Followers of both the Covenanters and the Seceders settled in Northern Ireland and later came to America, where they are among the group known as Scots-Irish. The vast majority of Scots and Scot-Irish remained in the Church of Scotland, and later formed the main body of the Presbyterian Church in the colonies that later made up the United States. In 1782, the first church union in the United States occurred in Philadelphia, when the Associate Presbyterians and Reformed Presbyterians united to form the Associate Reformed Presbyterian Church (ARP), which still exists today. Minorities of both groups

remained out of the union, so in the early Nineteenth Century, there were four denominations of Presbyterians coexisting in the Carolina Piedmont.<sup>1</sup>

It is not known if the Whyte family was part of the settlement associated with Rev. Thomas Clark, but it seems likely. Archibald's parents were Rev. Archibald Whyte, Sr. and Margaret Kerr Whyte. Young Archibald studied in the local schools, graduated from Union College in Schenectady, and then spent four terms at the Associate Presbyterian Seminary in Philadelphia. He was licensed to preach by Cambridge Presbytery in 1826. It was customary in that time for a young seminary graduate to go on a mission preaching trip for a year or more to hone his skills and to serve scattered small congregations which had no permanent minister. Whyte was sent to the South, where he preached for most of 1827 in North and South Carolina. He received calls to minister to churches in North Carolina and in his home county in New York, but instead decided to begin his work with a new church being established in Baltimore. He served there from 1827 to 1833. About 1829, while in Baltimore, he married Miss Susan Grier from the Steele Creek Associate Church in Mecklenburg County, N. C. He must have met his wife during his mission preaching in the area.<sup>2</sup> She was the daughter of Thomas and Susan Grier.<sup>3</sup>

In 1833, Whyte accepted a call to be minister at Steele Creek and Back Creek Associate churches in Mecklenburg County. He would remain in the South for the remainder of his life. The couple had one daughter, Margaret, who was born in 1833. Shortly after the birth of Margaret, Susan Grier Whyte died on December 8, 1834, and Rev. Whyte was left with an infant daughter to raise. During Whyte's seven years of ministry, his churches grew and prospered. However, during the late 1830s, the issue of slavery began to cause problems in the Associate Church. During the early years of settlement, slavery was largely confined to the coastal plain, and most of the Presbyterian settlers of the Piedmont were opposed to the institution. However, as the cotton economy spread to the Piedmont and slavery became ingrained in the culture, they grew to support it as a necessary part of the economy. Those who disagreed often moved to free states. The Associate Presbyterians in the Carolinas were in a difficult situation, as the vast majority of their membership was in the North, and the denomination demanded that the members of the scattered Associate churches in the South conform to denominational standards and free their slaves. In 1840, matters came to a head, and Rev. Whyte was suspended from the ministry of the Associate Church. Most of the Associate churches in the Carolinas gradually withered or joined the Associate Reformed Presbyterian Church.<sup>4</sup>

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<sup>1</sup> A more complete description of the various Presbyterian groups can be found in the following books: *History of the Associate Reformed Church*, Rev. Robert Lathan, 1882; *A History of the Associate Reformed Presbyterian Church*, Rev. Ray A. King, published in 1966 by the Board of Christian Education, Charlotte, N. C.; and *First Associate Reformed Presbyterian Church of Rock Hill, The Centennial History*, Chapter 1, Paul M. Gettys, 1995, published by the church.

<sup>2</sup> Early biographical information on Rev. Whyte is found in *The Centennial History of the Associate Reformed Presbyterian Church*, Charleston, S. C., Evans and Cogswell Co., 1905, pp 384-385.

<sup>3</sup> William B. White, Jr., *Along The Land's Ford Road: A History of the Ante-Bellum Village of Rock Hill South Carolina, 1850-1860*, Vol. II, p. 79, published by Historic Rock Hill, 2008.

<sup>4</sup> Rev. Lathan's history contains a full discussion of the dissolution of the Associate Presbyterian Church in the South.

It is interesting to speculate on why Archibald Whyte, a native of New York, had become such a defender of the institution of slavery. For the rest of his life, he was a champion of the landed gentry and the “peculiar institution” of slavery.

After fourteen years as an ordained minister and at the age of 40, he was faced with a career change. As a talented minister and scholar, it seems he could have easily sought ordination in another denomination. Most of the Associate ministers in the South either moved to the North or found congregations within other Presbyterian denominations. For some reason, Whyte chose another path. He moved to York County, bought a farm near the Nation Ford of the Catawba River, and became a prosperous and respected resident of eastern York County. At some point after the death of his first wife, probably in 1838 or 1839, he married a widow, Mrs. Elizabeth Hart Campbell. Perhaps his marriage to her was one reason he moved to York County, as the Campbells were a prominent local family.

Rev. Whyte’s farm was composed of 317 acres and was located on the Saluda Road. Adjoining property owners included some of the most prominent planters of eastern York County, such as David Hutchison, William E. White, John Springs (Springsteen Plantation), and Cadwallader Jones (Mount Gallant Plantation).<sup>5</sup> The Nation Ford was the major crossing point of the Catawba River. It was located under the existing railroad trestle at Red River. After crossing the river at Nation Ford, the road came to the Crossroads. The route to the west went to Yorkville and included parts of present-day Nation Ford Road, Eden Terrace, and Ebenezer Road. The route to the south was the Old Saluda Road. It came into what is now Rock Hill at Steele’s Crossing, where the railroad crosses East Main Street near the corner of East White Street, then proceeded to Chesterville, largely along the route of SC 72. Rev. Whyte’s farm was on the Saluda Road between the river and Steele’s Crossing. In terms of today’s geography, his farm included a portion of I-77, the Manchester Village shopping area, the Manchester Meadows Soccer Complex, and a portion of Dave Lyle Boulevard. His home was near the southern edge of his property and would have been near the intersection of present-day Dave Lyle Boulevard and Springsteen Road. At the time that Rev. Whyte moved to eastern York County, SC, Rock Hill and Fort Mill did not exist, and the entire area was known as the “Indian Land” because it was part of the land belonging to the Catawba Indian Nation, most of which had been leased to white settlers.<sup>6</sup>

Archibald Whyte began a new life as a planter. His home was a typical two-story Piedmont I-house, with a single story front porch and chimneys at either end. Whether Whyte built the house or purchased it from another owner is not known. Local histories place its construction anywhere from the 1830s to 1840.<sup>7</sup> One source states that the foundation stones of the house were huge sandstone blocks sawed by hand from the sandstone in the neighboring Catawba

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<sup>5</sup> The location of the Whyte property is shown on a composite map “Early Land Surveys, Catawba Indian land,” published by Thomas Mayhugh in 2011.

<sup>6</sup> A complete description of the Catawba Indian land can be found in *Leasing Away A Nation: The Legacy of Catawba Indian Leases*, by Louise Pettus, published in 2005 by the Katawba Valley Land Trust and the Nation Ford Land Trust.

<sup>7</sup> A feature article by Elizabeth Reed entitled “Whyte House Served as Tavern, School, Post Office” was published in the *Evening Herald*, Rock Hill, S. C. on March 31, 1944. The article included a photo of the house, which was demolished in the 1960s.

River at Ivy's Old Mill on the Lancaster County side of the river.<sup>8</sup> The Whyte family is recorded in the 1840 Census for York District, and the names of the surrounding land owners on the Census roll indicate that the family was already living at the home near Nation Ford. The family is recorded as including two adults aged between 30 and 39, one female between 5 and 9 (Margaret), one male under 5 (Thomas) and one female under 5. Perhaps the female child was a daughter from Elizabeth's first marriage or a daughter of the Whyte's who did not survive. There were seven slaves in the household, three of whom were adults. It is not clear if Archibald Whyte had brought slaves to his new farm or if they were the property of Elizabeth when the couple married.

Whyte was appointed the first Postmaster for the new Nation Ford Post Office on February 7, 1840. He maintained the Post Office in his home. He served as Postmaster until 1851, and there are letters in the White/Hutchison Family records with the Nation Ford postal address.<sup>9</sup>

Whyte's second marriage to Mrs. Elizabeth Hart Campbell took place around 1838 or 1839. Her first husband, William Campbell, had died in 1836. Archibald and Elizabeth had two sons, Thomas born in 1840, and William born in 1842. Unfortunately, Elizabeth died on May 25, 1850 at the age of 44, and Rev. Whyte was again left to raise young children.

After he moved to York District, Whyte continued to preach. He lived within the bounds of the Neely's Creek congregation. This church had been established as an Associate Reformed Presbyterian church in 1787. About 1804, it transferred to the Associate Presbytery, came back to the ARP in 1833, and then again moved to the Associate Presbytery. By 1844, it had become an ARP church again, and it remains so today.<sup>10</sup> Unfortunately, Session records do not exist prior to its reorganization as an ARP church in 1847. It is likely that Whyte served Neely's Creek during some part of the time it was in the Associate Presbytery, probably as a regular supply preacher rather than an installed minister. The history of Neely's Creek lists him as a pastor, and states, "He exerted a tremendous influence on the people of the community."<sup>11</sup> An entertaining story is recorded by William B. White, Jr.:

"On a severely cold Sabbath morning Mr. Whyte was scheduled to deliver the sermon at Neely's Creek Church. Since he had to ride in an open buggy from his home on the Saluda Road all the way to the church, he fortified himself against the chill with a draft of what some of the local raconteurs have declared was cherry brandy. After getting to the church, florid of complexion and aromatic of alcoholic spirits, he essayed to mount the steps of the pulpit. But on the way he passed a wee bit too close to one of the dour, strait-laced elders of the congregation, old Thomas Wylie, who, detecting Mr. Whyte's condition, tugged at his coattail and sternly reproved him, thusly: 'Come doon, Mr. Whyte, Ye canna preach thee this day.' And that was that! Mr. Whyte came down without a word uttered."<sup>12</sup>

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<sup>8</sup> *Evening Herald*, Rock Hill, S. C., March 31, 1849.

<sup>9</sup> Samuel Brooks Mendenhall, *A Compilation of York County Post Offices*, 1960, p. 62.

<sup>10</sup> Rev. Robert Lathan, "History of Neely's Creek Church," *Associate Reformed Presbyterian Magazine*, August 16, 1886.

<sup>11</sup> Emma Echols, *History of Neely's Creek Associate Reformed Presbyterian Church, 1787-1987*, published by the church, 1987.

<sup>12</sup> White, *Along The Land's Ford Road*, Vol. II, p. 78.

In addition to his profession as a planter, his service as a Postmaster, and his occasional preaching, Rev. Whyte also kept an inn in his home, taking advantage of its location on a major road. He was a teacher to a number of young men in the area, who came to the house for instruction.

Whyte was also taking a role as a leader in the public life of the area. As early as 1840, he had played a role in the negotiations resulting in a treaty between the Catawba Indian Nation and the State of South Carolina by which the Catawbas ceded their land to the state. The land was then provided in grants by the state to the settlers who had active leases at the time. At Nation Ford, the final treaty was reached on July 31, 1840, and Whyte was made Secretary. The treaty is believed to be in his handwriting. He was then appointed to a Committee, along with Richard Austin Springs, J. S. Sitgraves, J. Moore, and Dr. Starr, to make a report to the state legislature on the successful treaty.<sup>13</sup>

Whyte became a prosperous planter. The 1850 Census records Whyte, aged 50 and born in New York, daughter Margaret J., aged 17 and born in Maryland, and sons Thomas, 10 and William, 8, both born in York District. The Slave Census for that year listed him as owner of 12 slaves, four adults and eight aged between 15 and one year. The value of his real estate (not including slaves) was \$3,000. This is the equivalent of approximately \$82,000 in today's value. The agriculture enumeration census for 1850 showed that he owned 200 acres of improved land and 114 acres of unimproved land, two horses, two mules, four milk cows, fourteen oxen and other cattle, four sheep, and fifty swine. His farm was producing wheat, corn, and oats.

In the early 1850s, the construction of the Charlotte and South Carolina Railroad had a great impact on the development of the eastern portion of York District. Landowners and investors such as the Springs family, Alexander Templeton Black, and George and Anne Hutchison White helped to determine the route of the rail line. Archibald Whyte was a subscriber in the stock of the Charlotte and South Carolina Railroad Company when it was first established in September 1847.<sup>14</sup> Alexander T. Black offered a site for a depot, and employed surveyor John Roddey in November 1851 to lay out a village of twenty-three lots along a street leading from the depot. This was the origin of Rock Hill. Rev. Whyte's farm was located just east of the new village, and he helped to play an important role in its development during the remaining years of his life.<sup>15</sup>

The first school was opened in the village of Rock Hill in September 1854 on land donated by Ann Hutchison White. The contract for the transfer of the land was written by Rev. Whyte.<sup>16</sup> The school was located in a pine grove on Ann White's farm about where Pendleton Street is today. It was called the Rock Hill Academy or the Pine Grove Academy. Rev. Archibald Whyte played an important role in the creation of the school. He was an initial shareholder in the

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<sup>13</sup> Douglas Summers Brown, *A City Without Cobwebs, A History of Rock Hill, South Carolina*, Columbia: USC Press, 1953, p. 64.

<sup>14</sup> William B. White, Jr, *Along The Land's Ford Road*, Vol. I, p. 21.

<sup>15</sup> For a full description of the development of Rock Hill, see Mrs. Brown's book, cited above, Mr. White's *Along The Land's Ford Road, Vol. I*, and *The Good Town Does Well: Rock Hill, S. C. 1852-2002* by Lynn Willoghby, published for the Rock Hill Sesquicentennial.

<sup>16</sup> This document and a number of others papers of Rev. Whyte are stored in the archives of the Fairfield County Museum in Winnsboro, S. C.

school, served as a trustee on the first board, and served on the committee to draw up the constitution and bylaws. Because of his years of serving as a teacher, Whyte was asked to serve as the first teacher of the academy, serving from January 1855 until the fall. Notices were placed in the newspapers in Yorkville and Chesterville advertising the curriculum and Whyte's service as the first teacher.<sup>17</sup>

In 1856, Whyte became fully active in the political life of the area. On March 8, 1856, a public meeting was held in Rock Hill to select candidates for the South Carolina Legislature to represent the Indian Land. Whyte was nominated, and he ran and was elected at the next election. He served in the General Assembly as one of four representatives from York District. This term included sessions from November 24 to December 20, 1856 and November 23 to December 21, 1857.<sup>18</sup> Also during 1856, Whyte participated in a public meeting to develop a scheme to send settlers from South Carolina to Kansas to support the pro-slavery position there. In October 1856, he was among the leaders who helped to create a voting precinct within the new village of Rock Hill.<sup>19</sup> Whyte's political service was noted for his eloquence as a speaker. On one occasion after Whyte spoke, the Speaker of a convention stated, "In all my life I have never been addressed with so much grace and dignity."<sup>20</sup>

Rev. Whyte was one of the leading supporters of the first newspaper to be published in Rock Hill, the *Indian Land Chronicle*. The editor of the paper was Thomas J. Eccles, and other financial backers in addition to Whyte included Cadwallader Jones, A. E. Hutchison, and Jonathan McElwee. Rev. Whyte wrote a number of articles for the paper. One of the best-known is a history of the Catawba Indian Nation which was published in 1858. Only one edition of the *Indian Land Chronicle* has survived. The Catawba Indian article is preserved in the Draper Manuscripts of the Wisconsin Historical Society.<sup>21</sup>

During the 1850s, Whyte's children grew to adulthood. Margaret was the daughter of his first wife Susan Grier. Margaret grew up in the home at Nation Ford. The *Yorkville Miscellany* carried the following notice: "Married at Nation Ford, York District, on the ultimo by the Rev. A. Whyte, Col. J. Brown Lewis of Chester to Margaret Jane, only daughter of the Rev. A. Whyte of the former place."<sup>22</sup> John B. Lewis was from the Lewis Turnout community in Chester County. The couple had a daughter named Susan Grier Lewis, who married Rev. John Alexander White in 1881. Rev. White served as pastor of Hopewell Associate Reformed Presbyterian Church in Chester County from 1879 until his death in 1911. The two sons of John Alexander White and Susan Grier Lewis also served as A.R.P. ministers.<sup>23</sup> Rev. Archibald Whyte's two sons by his second wife Elizabeth Campbell also grew up on the farm at Nation Ford. The elder, James Thomas, moved to Tennessee. The younger, William, was 18 in 1860

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<sup>17</sup> William B. White, Jr., "A History of Public Education in Rock Hill, South Carolina, 1852-1952," written in 1951 and revised in 2002, pp. 12-13, York County Library, Rock Hill.

<sup>18</sup> *Biographical Directory of the South Carolina House of Representatives*, Vol. I.

<sup>19</sup> Political activity summarized in William B. White's *Along The Land's Ford Road*, Vol. I, p. 100, citing various articles from the *Yorkville Enquirer* from 1856.

<sup>20</sup> *Centennial History of the Associate Reformed Presbyterian Church*, p. 385.

<sup>21</sup> Notes provided by Louise Pettus.

<sup>22</sup> *Yorkville Miscellany*, Nov. 6, 1852.

<sup>23</sup> *The Sesquicentennial History of the Associate Reformed Presbyterian Church*, Clinton, SC: Jacobs Brothers, 1951, pp. 321-322.

and is listed in that year's Census as an apprentice farmer. William fought in the Civil War as a member of Company B, North Carolina Infantry.<sup>24</sup> Following the war, he married Margaret Frances Steele in 1867 and moved into a Steele family house which stood at 630 East White Street in Rock Hill. "Fannie" Steele was the daughter of Joseph Alexander Steele and Elizabeth Kirkpatrick Steele. Her grandfather was John Steele, who operated Traveler's Rest, a well-known inn at Steele's Crossing. The home on White Street, built about 1875, no longer exists. William Whyte, also known as Billy, was a Justice of the Peace in Rock Hill for many years.<sup>25</sup> He also followed in his father's tradition by serving a term in the South Carolina General Assembly from 1890 to 1891.<sup>26</sup> The couple had four children, three of whom died as young children. Their son, Hope Whyte, was born in 1874 and lived in Richland County.

The 1860 Census showed that Rev. Archibald Whyte had continued to prosper as a planter. The value of his real estate was listed as \$9,850, the equivalent of about \$ 248,000 in today's dollars. His personal property was valued at \$9,605. He owned eleven slaves, six of whom were over 18 years of age. His post office address in 1860 was listed as "Coats Tavern," indicating that the Nation Ford post office no longer existed. Coates Tavern was located between modern day communities of Lesslie and Catawba to the south of Whyte's home.<sup>27</sup>

As a prominent local planter, Whyte was interested in promoting good farming practices. He attended a large meeting of the Fishing Creek Agricultural Society in Chester County in August 1859 and wrote an article describing this elaborate event.<sup>28</sup> Whyte was a leading figure in the Indian Land Agricultural Society, which included farmers and gardeners in eastern York District. Included in his papers are a number of minutes of the Society from 1859 through 1861. Whyte served as Secretary for most of these meetings. The Society divided the eastern part of the county into four sections, and sponsored fair days where prizes were awarded for various crops and livestock, even including prizes for vegetable gardens in Rock Hill.

With the coming of the Civil War, Whyte continued his support of the southern cause. In early 1861, the first local military unit was organized in Rock Hill by A. E. Hutchison, who was a neighbor of Whyte and had been his student. The company was named the Whyte Guards in honor of Archibald Whyte. The Whyte Guards assembled on April 15, three days after the firing on Fort Sumter. The aging Whyte accompanied the unit as far as Columbia.<sup>29</sup> In August 1861, Whyte was appointed at a public meeting as an agent for Rock Hill to help solicit donations of crops to support the Confederate cause.<sup>30</sup>

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<sup>24</sup> Jo Roberts Owens and Ruth Dickson Thomas, *Confederate Veterans Enrollment Book of York County, SC*, Clover, SC: Westmoreland Printers, 1983, p. 126.

<sup>25</sup> Elizabeth Reed, "Billy Whyte Home Is One of City's Old Landmarks," *Evening Herald*, Rock Hill, SC, January 23, 1951.

<sup>26</sup> *Biographical Directory of the South Carolina House of Representatives*, Vol. I.

<sup>27</sup> For more information on the Coates Tavern area, see Coates Tavern and Roddey Station: An Early Community in York County," Paul M. Gettys, *The Quarterly*, York County Genealogical and Historical Society, Vol. XXII, No. 2, September 2010, p. 3-9.

<sup>28</sup> The papers at the Fairfield County Museum contain handwritten articles and minutes about the agricultural societies.

<sup>29</sup> Willoughby, *The Good Town Does Well*, p. 36.

<sup>30</sup> *Yorkville Enquirer*, August 8, 1861.

The papers of Archibald Whyte at the Fairfield County Museum, contain an interesting document. Although not signed, it is clearly in Whyte's handwriting. On April 4, 1864, a citizens committee met in Rock Hill to deal with two escaped Union prisoners who had been discovered in Rock Hill. Whyte evidently served as secretary of the group. Whether this was a standing committee or an ad-hoc group gathered for this particular situation is unknown. It seems that Jim, a slave belonging to Mr. John Steele, reported to Mr. John Ratterree that two Yankees were in the area. We can only imagine the excitement that this news would have created in a small town many miles from any action related to the war. The two men were apprehended. They were identified as members of the Ohio Calvary named Smith and Mitchell. They were called before the committee and reported that they had been captured two weeks previously in Tennessee and were being taken south when they escaped from the train in Columbia. They made their way back to Rock Hill with the intention of going north or west to Union territory. They had taken shelter in a barn belonging to John Steele, the owner of the Traveler's Rest Inn at Steele's Crossing. They had been fed and given clothes by slaves belonging to Steele and William Cowan. The slaves were interrogated by the committee to determine what type of assistance they had provided. The committee sent the prisoners to Columbia to be dealt with by the military authorities. It also appointed two local men to administer lashes to three slaves who seemed to have provided assistance to the Yankees.

Also in Rev. Whyte's papers are letters he sent to various political operatives discussing possible candidates for a state senate seat in 1864, several poems written by Civil War soldiers, and letters in support of aid to the Confederate troops.

Although he was an active participant in public life in the Rock Hill area during the Civil War, Whyte was growing old and died at his home on August 8, 1865. He was buried at Neely's Creek ARP Cemetery next to his second wife. The following notice appeared in the *Yorkville Enquirer*:

#### Death of Rev. A. Whyte

We are pained to learn the death of the old and worthy citizen, at his residence in the Indian Land, in Thursday of last week. Mr. Whyte was a Northerner by birth, but has for many years been a resident of this District, which he has served acceptably in many important positions. Mr. Whyte was gifted with a ready pen, an eloquent tongue, and a pleasing manner that won him general esteem. He will be much missed in our District, which deeply sympathises with his children in their great affliction. "The end of the good man is peace."<sup>31</sup>

The *Centennial History of the Associate Reformed Presbyterian Church*, published in 1903, reported that, before he died, Whyte was taking steps to be admitted to First Presbytery of that denomination as a minister. He is often described in local sources as being an ARP minister, but it seems his only formal certification was as a minister of the Associate Presbyterian Church. Whyte's sketch in the *Centennial History* concludes with the following description:

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<sup>31</sup> *Yorkville Enquirer*, August 17, 1864.

Rev. A. Whyte was regarded as having the brightest mind of his day. He was a smooth, fine speaker, using the best language, never uttering an unchaste word, very attractive in person and demeanor, and liked by all. He was also very useful in his community, understood law, and was a magistrate many years.

The story of Archibald Whyte's life seems to present a series of contrasts. Born in New York State in a culture opposed to slavery, he became a South Carolina planter who actively supported slavery and held a number of slaves. A successful minister, he made a sudden transition into a life as a planter and politician. Whyte seems to have excelled in many areas of endeavor, as a minister, a single father, a planter, an educator, a postmaster, an innkeeper, a political leader, a newspaper publisher, a writer, and an investor. While we may be appalled at his support of slavery and his obvious exploitation of African Americans, at the same time we can admire his civic spirit and his role as one of those who helped to form the new town of Rock Hill.